l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

142 punishment. Although in outward appearance they resemble the other inhabitants of *Siberia*, yet the *Kamtschadales* differ in this, that their faces are not so long as the other *Siberians'*, their cheeks stand more out, their teeth are thick, their mouth large, their stature middling, and their shoulders broad, particularly those people who inhabit the sea coast.

515 Their manner of living is slovenly to the last degree; they never
302 wash their hands nor face, nor cut their nails; they eat out of the
264 same dish with the dogs, which they never wash; every thing about them stinks of fish; they never comb their heads, but both men and women plait their hair in two locks, binding the ends with small ropes: when any hair starts out, they sow it with threads to make it lie close; by this means they have such a quantity of lice that they can scrape them off by handfuls, and they are nasty enough even to eat them. Those that have not natural hair sufficient wear false locks, sometimes as much as weigh ten pounds, which makes their heads look like a hay-cock.

762 They have extraordinary notions of God, of sins, and good
181 actions. Their chief happiness consists in idleness and satisfying
517 their natural lusts and appetites; these incline them to singing,
354 dancing, and relating of love stories Their greatest unhappiness
157 or trouble is the want of these amusements: they shun this by all methods, even at the hazard of their lives, for they think it more eligible to die than to lead a life that is disagreeable to them; which opinion frequently leads them to self-murder. This was so common after the conquest, that the *Russians* had great difficulty to put a stop to it. They are chiefly employed in providing what is absolutely necessary for the present, and take no care for the future. They have no notion of riches, fame, or honour; therefore covetousness, ambition, and pride, are unknown among them. On the other hand, they are careless, lustful, and
578 cruel: these vices occasion frequent quarrels and wars among them sometimes

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these vices occasion frequent quarrels and wars among them
sometimes with their neighbours, not from a desire of increasing 578
their power, but from some other causes; such as the carrying 583
off their provisions, or rather their girls, which is frequently
practised as the most summary method of procuring a wife.

Their trade is likewise not so much calculated for the acquisition 439
of riches as for procuring the necessaries and conveniencies of life.
They sell the *Koreki* sables, fox and white dog skins, dried
mushroons, or such trifles; and receive in exchange cloaths made
of deer-skins and other hides: among themselves they exchange 438
what they abound with for what they want, as dogs, boats, dishes,
troughs, nets, hemp, yarn, and provisions. This kind of barter 437
is carried on under a great shew of friendship; for when one 576
wants any thing that another has, he goes freely to visit him, and
without any ceremony makes known his wants, although perhaps he
never had any acquaintance with that person before: the landlord
is obliged to behave according to the custom of the country;
and bringing whatever his guest has occasion for, gives it him.
He afterwards returns the visit, and must be received in the same
manner; so that both parties have their wants supplied.

Their manners are quite rude: they never use any civil ex- 576
pression or salutation; never take off their caps, nor bow to one 157
another; and their discourse is stupid, and betrays the most con-
summate ignorance; and yet they are in some degree curious, and
inquisitive upon many occasions.

They have filled almost every place in heaven and earth with 771
different spirits, which they both worship and fear more than
God: they offer them sacrifices upon every occasion, and some
carry little idols about them, or have them placed in their
dwellings; but, with regard to God, they not only neglect to
worship him; but, in case of troubles and misfortunes, they
curse and blaspheme him.

They keep no account of their age, though they can count as 802
far as one hundred; but this is so troublesome to them that

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578 his limbs contracted. They never have any diſputes about their land or their huts, every one having land and water more than ſufficient for his wants.

186 177 Although their manner of living be moſt naſty, and their actions moſt ſtupid, yet they think themſelves the happieſt people in the world, and look upon the *Ruſſians* who are ſettled among them with contempt: however this notion begins to change at preſent; for the old people who are confirmed in their cuſtoms, drop off, and the young ones being converted to the Chriſtian religion, adopt the cuſtoms of the *Ruſſians*, and deſpiſe the barbarity and ſuperſtition of their anceſtors.

622 794 871 R. 177 622 In every *Oſtrog*, or large village, by order of her Imperial Majeſty, is appointed a chief who is ſole judge in all cauſes, except thoſe of life and death; and not only theſe chiefs, but even the common people, have their chapels for publick worſhip. Schools are alſo erected in almoſt every village to which the *Kamtſchadales* ſend their children with great pleaſure: by this means it is to be hoped, that their barbarity will be in a ſhort time rooted out.

CHAP.

7:Lesseps T-3 (1787-88)1790 Kamchadal

142 The true Kamtſchadales are in general below the common height; their ſhape is round and ſquat, their eyes ſmall and ſunk, their cheeks prominent, their noſe flat, their hair black, they have ſcarcely any beard, and their complexion is a little tawny. The complexion and features of the women are very nearly the ſame; from this repreſentation, it will be ſuppoſed they are not very ſeducing objects.

157 578 476 The character of the Kamtſchadales is mild and hoſpitable; they are neither knaves, nor robbers; they have indeed ſo little penetration, that nothing is more eaſy than to deceive them, as we have ſeen in the advantage that is taken of their propenſity to intoxication. They live together in the utmoſt harmony, and the more ſo, it would ſeem, on account of the ſmallneſs of their number. This unanimity diſpoſes them to aſſiſt one another in their labours,